

CENTRAL INTELLIGENCE AGENCY.

50X1-HUM

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INFORMATION REPORT

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COUNTRY	Korea	REPORT	
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NORTH KOREAN PRESS SUMMARY

Newspaper : Nongmin Sinmun (Farmers' Press)
Date : Monday, 18 May 1953 No.1,582
Publisher : Central Committee of NK Farmers' League
Place : Pyongyang
Frequency : Approximately every third day
Editor : Editorial Section of the Farmers' Press Service

Page 1

1. AMERICAN AGGRESSORS WILL BE ANNIHILATED . . .
2. NEWS FROM THE FRONTLINE . . .
3. THE KOREAN TRUCE TALKS . . .

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Page 2

4. VIOLENT CONDUCT OF THE AMERICAN AGGRESSORS . . .
5. ARREST ENEMY SECRET AGENTS . . .

Farmer PAK Ok-hi in an (unnamed) ri, Unchon county, Pyongbuk Province arrested three enemy secret agents disguised as Chinese Volunteer soldiers who were aiding night bombing. Woman farmer CHU Chung-chin in an (unnamed) ri, Hamnam Province, arrested three enemy secret agents disguised as Chinese Volunteer soldiers who tried to obtain some important military secrets. Enemy secret agent CHAI Kyong-sin was arrested by woman farmer KIM Chong-bok, too.

6. PLAGUE PREVENTION WORK . . .

CHONG Sun-bok, chief of Medical Inspection Group No.7 persuaded people to concentrate all their efforts on summer plague prevention work so that they can make the home front firm.

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7. BEE KEEPING

Farmers in an (unnamed) ri, Manpo county, Chagang Province, give full attention to bee-keeping in order to increase side income, according to the instruction of Premier KIM Il-sung.

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8. FIGHTING IN "PYON AN DONG"

9. SELF-SUFFICIENCY

Farmer YI Song-cham in Sokchong ri, Hwangju county, Hwanghae Province, who relies on other farmers for everything, should be self-supporting.

10. FARMER HO CHIN SON

HO Chin-son, famous raw cotton producer in North Korea, produced 10.7 tons of raw cotton this year.

(PHOTOGRAPH OF HO CHIN SON)

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11. WORLD MOVEMENT OF THE PEOPLE FOR PEACE DEFENSE

Meeting of the World Peace Council was held in Stockholm, Sweden, on 5 and 6 May.

12. METHOD OF CULTIVATING TOBACCO

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NORTH KOREAN PRESS SUMMARY

Newspaper : Kaesong Sinmun (Kaesong Press)

Date : Wednesday, 29 July 1953 Vol.111 No.270

Publisher : Kaesong Press Agency

Place : Kaesong

Frequency : daily

Editor : KIM Myong-ho

Page 1

1. KIM IL SUNG'S RADIO SPEECH . . .

The Korean War has proven that the peace-loving democratic camp under Soviet guidance cannot be broken up easily and that its power is unyielding. The fact that the most powerful of all imperialistic nations, the U.S.A., halted on the 38th parallel and signed the cease fire agreement proves the imperialists will never be successful in invading other nations.

2. ORDER OF THE SUPREME COMMANDER, NK PEOPLE'S ARMY NO.470 . . .

At 2100 hours on 28 July 124 mm congratulation guns shall be fired in Pyongyang to celebrate the cease fire.

3. MARSHAL KIM IL SUNG HAS SIGNED THE KOREAN TRUCE AGREEMENTS . . .

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4. KIM IL SUNG'S RADIO SPEECH . . . (Cont'd from page 1)

Besides, the close tie between the Chinese supporting army and ours was one of the most decisive causes.

Thanking to all people's countries that helped us both materially and spiritually, I emphasize we should turn our full attention to the peaceful construction without being loose so that we may revive our people's economy and further the great work of our homeland unification.

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5. DECISION . . .

The NK Cabinet has designated 28 July 1953 as a holiday to celebrate triumph in the Korean War.

6. COMMUNIQUE FROM SUPREME HEADQUARTERS, NK PEOPLE'S ARMY . . .

7. THE MILITARY ARMISTICE COMMITTEE TO MEET . . .

8. RESTRICTION ON NIGHT TRAFFIC HOUR AND BLACK OUT REMOVED . . .

9. TRUCE WELCOMED BY THE PEOPLE . . .

10. ACT ON THE EQUALITY BETWEEN MEN AND WOMEN . . .

The Act came into effect on 30 July 1946 by the decision of NK Provisional People's Committee.

(The text of the Act follows:)

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11. STORMY CHEERS . . .

On 28 July in Kaesong, demonstrations prevailed to celebrate victory in the war.

12. GALLANT WORKERS . . .

All Chinese and NK workers have won victory in the war against the U.S. military interferers. We are proud of our technical superiority.

by YI Sang-mok

13. ENTHUSIASTIC WOMEN . . .

Women in Pangnan county are absorbed in exceeding their production goals to celebrate the 7th anniversary of the Act on Equality between Men & Women.

14. INCREASING SALES . . .

Since the price of necessities was reduced, more goods have been sold at the State & Consumers' Cooperative stores in Kaesong area.

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NORTH KOREAN PRESS SUMMARY

Newspaper : Minchu Choson (Democratic Korea)

Date : Friday, 26 June 1953 Vol.177 No.2,386

Publisher : NK Cabinet & Standing Committee of Supreme People's Assembly

Place : Pyongyang

Frequency : daily

Editor : CHONG Kuk-nok

Page 1

1. WORLD PEACE COUNCIL MEETS IN BUDAPEST . . .
2. COMMUNIQUE FROM SUPREME HEADQUARTERS, NK PEOPLE'S ARMY . . .
3. CHAMPIONSHIP FLAG . . .
Farmers in Kaepung county have won the Championship Flag for their excellent records in the increased production contest.
4. LETTER TO MALENKOV FROM THE PYONGYANG COMMITTEE CELEBRATING MEETING THE 3RD ANNIVERSARY OF THE KOREAN WAR . . .
5. LETTER TO KIM IL SUNG FROM THE PYONGYANG CITY CELEBRATION MEETING . . .
6. LETTER TO MAO TSE TUNG FROM THE PYONGYANG CITY CELEBRATION MEETING . . .
7. CELEBRATION MEETING . . .
On 24 June, a celebration meeting for the 3rd anniversary of the Korean Liberation War was held in Pyongyang.
8. AGRICULTURE MINISTER'S SPEECH . . .
PAK Mun-kyu, NK Agriculture Minister, emphasized eradication of insects harmful to crops.
9. INSECT ERADICATION . . .
Farmers in Ryongyang and Chagang Province have started to stamp out insects harmful to crops.

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10. STRENGTHENING THE TIE BETWEEN THE PEOPLE AND LEADERS

Early in January this year, KIM Pong-yon was appointed Ri commissioner of an (unnamed) Ri in Yongpyon county. Finding misbehavior in the former Ri commissioner, KIM Ho-pum's work, KIM Pyong-yon endeavored to learn the people's situation and to solve all problems fairly and as soon as possible. Now he is respected by all villagers and his work is going on smoothly.

11. EXPERIENCE OF AN AGITATOR

My brigade contains 88% new workers and the production goals could not be reached in April. I suggested making uniforms for them to focus their interest on work. Every Sunday when we climbed the hills to pick mountain vegetables, I explained to them that labor is honorable, and that the working class is the base of the nation. Having tried every means to encourage new workers, I obtained successful results which exceeding our goals.

by CHONG Myong-suk

12. NK SOLDIERS ARE ADVANCING

The NK People's Army is always ready to crush the American imperialist aggressors and advance toward victory under the guidance of the Party and Premier.

by CHOE Hyon

13. WIN VICTORY IN THE WAR

We greet the 4th anniversary of the Homeland Front. All political and social communities should improve their works, unite around the Party and government, and utilize all their capacities to reach the goal of victory.

by KIM Chang-jin

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14. WE ARE HONORABLE GUARDS OF THE SKY

by Hero Tae Kuk-song

15. PREPARATIONS FOR STUDENTS' CELEBRATION

Preceding the 4th World Youth & Students' Peace Conference, young people and students in Kangwon province are busy preparing for the celebration. All of them display their eagerness by fulfilling their duties.

16. NK STUDENTS IN THE LENINGRAD CONSERVATORY OF MUSIC

Graduate works of NK students in the Leningrad Conservatory of Music were appraised highly.

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17. EXCHANGING LETTERS . . .

Greeting 25 June, letters were exchanged between the front soldiers and the rear people.

18. LITERARY AND ART ACTIVITIES . . .

Despite the tough war conditions, literary and art activities are flourishing among workers, farmers and fishermen in Hamnam Province.

19. MOSCOW IS STALIN'S CITY . . .

20. EDITORIAL OF PRAVDA . . .

The adventure in Berlin failed.

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21. OTHER FOREIGN NEWS . . .

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NORTH KOREAN PRESS SUMMARY

Newspaper : Minchu Choson (Democratic Korea)

Date : Thursday, 23 July 1953 Vol. 204 No. 2,413

Publisher : NK Cabinet and Standing Committee of Supreme People's Assembly

Place : Pyongyang

Frequency : daily

Editor : CHONG Kuk-rok

Page 1

1. CONSTANT DEVELOPMENT OF THE SOVIET PEOPLE'S ECONOMY-ENCOURAGES THE NK PEOPLE ALWAYS . . .

According to a report of the Central Statistic Bureau of the Soviet Cabinet, the production goal for the first half of 1953 has been carried out splendidly. The coal production goal for the first half of 1953 was 100.1% accomplished; petroleum production goal was 100.5% accomplished; powder production goal 102%; electricity production goal 101%; machine manufacturing goal 100.2%; chemical industry production goal 102%. Total production in the first half of 1953 in the Soviet Union was 10% greater than last year. At the same time, great results have been achieved in agriculture, too. Hogs and cows of the Kholkozes (collective farms) have been increased 4% compared to last year.

Such a constant development of the Soviet people's economy encourages the NK people and at the same time lead the NK people to achieve victory in their fight for the independence, peace, and freedom of the fatherland.

2. COM. UNIQUE FROM SUPREME HEADQUARTERS, NK PEOPLE'S ARMY . . .
3. FACTORIES IN CHAGANG PROVINCE COMPETE FOR INCREASED PRODUCTION . . .

Every factory in Chagang Province is competing for increased production toward the 8th anniversary of Korea's liberation. An (unnamed) factory under the leadership of KIM Hyong-ok and headed by YI Sung-chu, recipient of the National Flag Medal, first class, determined to carry out the year's production plan by 15 August.

4. GOOD RESULTS ACHIEVED IN DESIGN OF A NEW DEVICE . . .

Workers of an (unnamed) factory under the management of SO'NG Po-hyok have achieved good results in the design of a new device. (The device is not described. -- Ed.)

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5. COMPLETE PLAN FOR THE FIRST HALF OF THE YEAR . . .
Workers of the saw mills under the control of the Forestry Bureau have completed their production plan for the first half of the year.
6. EXCEEDED HOG PRODUCTION . . .
Workers of animal breeding stations in Pyongnam Province exceeded their hog production plan by 101.4% at the end of May.
7. RESULT OF PASTOR MANAGEMENT . . .
The wounded soldiers' Producers Cooperative Guild under the leadership of HAN Chong-sop manages meadows and produces articles of daily use. In the meadows, domestic animals are increasing more than before as a result of its good management.
8. GUARANTEED BEST KINDS OF WHEAT BARLEY SEED . . .
Farmers near Kaesong city are giving full attention to securing the best kinds of wheat barley seed for making a big harvest this year.
9. SPEECH OF YI TAL CHIN, DEPUTY MINISTER OF NK COMMERCE MINISTRY . . .
The Party and government have taken into consideration the development of standard of living of the NK people. So the Party and government have cut the price of necessities. As a result, the price of necessities has declined from a high of 54% to a low of 17%.
10. PEOPLE WELCOME PRICE CUTS . . .
The government carried into effect the cutting of prices of necessities again on 22 June. The NK people welcome this policy of the government.
(PHOTOGRAPH: Women at an (unnamed) national department store in Pyongyang.)
11. TRUCE TALKS . . .

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12. LEADERS WHO NEGLECT PRODUCTION MANAGEMENT . . .
Leaders of an (unnamed) coal mine under the management of KIM Hyong-kol applied bureaucratic working methods in their management of workers in order to exploit the workers. They never planned their production goals accurately. They neglected to raise the workers' productive efficiency and to lower of the costs. Keeping Premier KIM Il-sung's instruction in mind, they should revise their bureaucratic working method soon. They should concentrate all their efforts to raise the workers' productive efficiency and to lower costs so that they can achieve good results in production management.

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13. VICTORIOUS RECORD OF THE NK PEOPLE'S ARMY
by KIM To-yong
14. ALERTNESS WITHOUT ALERTNESS
Although IM Nam-ik, manager of an (unnamed) department store, says "Everybody should be on the alert all the time," whenever he gives instructions to his employees, he himself is not alert. So enormous national wealth has been lost by robbers in this department store.
by O Ik-kun
15. HELP THE SUFFERING PEOPLE
Farmers in an (unnamed) Ri, Sinpa county, contributed much money and a great amount of rice and many clothes to the suffering people who lost their houses and provisions in enemy bombing.
by YI Hak-sam
16. COMPLETE SELLING GOAL FOR THE FIRST HALF OF THE YEAR
An (unnamed) merchant shop of the Consumers' Cooperative Society in Eui Chu County have completed its selling goal for the first half of the year.
17. IMPROVEMENT OF STATISTICAL WORKS OF THE RI PEOPLE'S COMMITTEES
The People's Committees should simplify account books and revise the bureaucratic complexity in their statistical account reports, in accordance with Premier KIM Il-sung's instruction.
by SO Chang-yon
Member of the Central Statistics Bureau

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18. EDITORIAL OF PRAVDA
According to a report of the Central Statistics Bureau of the Soviet Cabinet, the socialist economy of the Soviet Union has been improving constantly. The total production goal for the first half of 1953 was carried out 100%, and the total industrial production through June increased 10% over last year. Graduates of primary schools, middle schools and youth schools increased 18% by the first half of 1953 compared to last year.
19. THE 60TH ANNIVERSARY OF MAYAGOVSKY'S BIRTH
20. PAYMENT OF TAXES-IN-KIND ON EARLY CROPS
Farmers in an (unnamed) Ri, Hwiyang county, Kangwon Province, are showing patriotic zeal by paying their taxes-in-kind on early crops now.

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21. EXPERIENCE OF DEMOCRATIC PROPAGANDA CHIEF
I have concentrated all my efforts to propagandize advanced farming methods for farmers so they can make a big harvest this year and achieve good results in transplanting.
by CHANG Hyon-suk
Democratic Propaganda Chief
(PHOTOGRAPH: The Chinese Volunteer Army helping weeding.)
22. A MOTION PICTURE PROPAGANDA
Motion picture propaganda work for farmers is being carried on actively in Kangwon Province.
23. ENTHUSIASM FOR SAVING
Enthusiasm for saving among farmers in an (unnamed) Ri, Sudong county, Hamnam Province, is becoming stronger.
by CHAI Sok-ku
24. WARNING OF NAM IL, NK TRUCE CHIEF, IS RIGHT
Traitor Syngman Rhee's faction released NK PWs illegally in order to block the ceasefire in Korea with the help of the American aggressors.
NAM IL, the NK truce talk chief, cautioned against this. He is right absolutely.
25. PREPARATION FOR SIGNATURE OF ARMISTICE AGREEMENT

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26. OTHER MISCELLANEOUS FOREIGN NEWS

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NORTH KOREAN PRESS SUMMARY

Newspaper : MINCHU CHOSON (Democratic Korea)
Date : Wednesday, 24 June, 1953 Vol. 175 No. 2384
Publisher : NK Cabinet and Standing Committee of Supreme People's Assembly
Place : Pyongyang
Frequency : daily
Editor : CHONG Kuk-rok

Page 1

1. 7TH ANNIVERSARY OF LABOR ACT . . .
Today is the 7th anniversary of the NK Labor Act. All working classes commemorate today with excited zeal for increased production and new determination for carrying out their duties.
2. COMMUNIQUE FROM SUPREME HEADQUARTERS, NK PEOPLE'S ARMY . . .
3. COMPLETE FORESTRY PLAN . . .
Workers of a forest products workshop under the leadership of YANG Sok-song completed their second quarter plan.
4. NK WORKERS AT 7TH ANNIVERSARY OF LABOR ACT . . .
All NK workers, displaying patriotic devotion on the labor front commemorate the 7th anniversary of the Labor Act with their splendid labor results.
5. STRENGTH OF LABOR REGULATIONS AND A REASONABLE SYSTEM FOR PRODUCTION . . .
Workers of an (unnamed) factory, who exceeded their second-quarter goal by 104.1% by 3 June, determined to exceed their goal by 150% this year on the 7th anniversary of the Labor Act.
6. RUNNING WITHOUT ACCIDENT FOR 50,000 KILOMETERS . . .
Workers of an (unnamed) engine yard commemorated the 7th anniversary of the Labor Act by running without an accident for 50,000 kilometers.

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7. REDUCTION OF REJECTED GOODS AND PROMOTION OF PRODUCTIVE EFFICIENCY . . .
The CHONG Ho-on Brigade exceeded its goal by more than 160% in June by reducing rejected goods and raising productive efficiency.
(WITH PHOTOGRAPH OF THE CHONG HO-ON BRIGADE WORKING HARD IN ITS FACTORY.)
8. FINAL PHASE OF TRANSPLANTING . . .
A. Pyongnam Province.
B. Kangwon Province.
C. Hamnam Province.
9. ENEMY SHOULD FULFIL HIS TRUST WITH FAITHFUL ACTION . . .
By HYON Chil-chong
Vice-chairman of the NK Peasant League.
10. NK PEOPLE MOURN EXECUTION OF ROSENBERGS . . .
11. NEWS FROM THE SOVIET UNION . . .
(A) Expanding Workers' Town. . . .
Many beautiful houses have been built by workers in an oil producing district in the Soviet Union.
(B) Oil Production Increase. . . .
With effective management and constant efforts, workers working in an oil producing district have increased their production of petroleum.

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12. HEROIC FIGHTING OF THE NK PEOPLE'S ARMY DURING THREE YEARS . . .
By CHOE Yong-kun
13. FARMERS IN PYONGBUK PROVINCE ARE WEEDING NOW . . .
14. FARMERS NEAR PYONGYANG BEGIN WEEDING . . .
15. STANDARD OF LIVING OF POOR FARMERS PROMOTED BY THE PARTY . . .
16. NK LABOR CLASSES ARE THE VANGUARD IN THE LIBERATION WAR . . .
By SO HI
Vice-chairman of the NK Professional League
Central Committee
17. FACTORY WORKERS IN PYONGBUK PROVINCE COMPLETE PRODUCTIVE GOALS . . .
Workers of every factory in Pyongbuk Province have completed their production plans for the second quarter. Workers of an (unnamed) factory exceeded their goal for the second quarter period by 105% at the end of May.

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18. MANY WEAPONS SENT TO THE FRONT . . .
Laborers of an (unnamed) factory under the leadership of PAK Chai-won exceeded their goal for the first quarter by 108.9%. They also cut the cost price and received the championship flag from the NK Cabinet.
by HWANG Nae-hak
(PHOTOGRAPH : THE PAE KWANG KYUN BRIGADE WORKING HARD IN AN (UNNAMED) FACTORY)
19. AN ENGINEER, RO CHAN HWI, HERO OF THE REPUBLIC . . .
Engineer RO Chan-hwi displayed courage in sending ammunition to the front despite violent enemy bombing.
20. HAPPY DAY IN AN (UNNAMED) RECREATION PLACE . . .
21. OUR BRAVE PEOPLE'S ARMY ARTILLERY UNIT . . .
by YU Won-chon
Hero of the Republic
(WITH PHOTOGRAPH OF HERO YU WON-CHON)
22. TRICKS OF THE AMERICAN AGGRESSORS . . .
The American aggressors try to throw responsibility for the release of our PWs in South Korea upon the Puppet Syngman Rhee, but they must be held responsible for that.
23. AMERICAN AGGRESSORS FORCE RELEASE OF OUR PWS WITH TANKS . . .
24. THE PEOPLE'S ARMY GREET 3RD ANNIVERSARY OF THE WAR . . .
25. CHINESE LITERARY AND ART GROUP HELPS KOREAN SUFFERERS . . .
The Chinese Literary and Art Group visiting the Chinese Volunteer Army on the west front in Korea contributed their provisions and travel expenses to Korean farmers who have suffered from the violent enemy bombing.

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26. WORLD PEACE CONFERENCE CLOSURES . . .
27. PEOPLE BLAME AMERICAN IMPERIALISTS FOR EXECUTION OF THE ROSENBERGS . . .
(a) Editorial of Izvestia
(b) Editorial of Peking Daily News
28. EAST GERMAN WORKERS SUPPORT SOCIALIST UNITY PARTY . . .

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29. NEWS FROM THE COMMUNIST COUNTRIES . . .
 (a) Recreation of workers in Hungaria.
 (b) Development of public institutions in the cities of Poland.
 (c) Socialist competition in the factories of Rumania.
30. UNEMPLOYMENT IN INDONESIA IS 15,000 . . .
31. STRIKE RESTRICTION BILL OF YOSHIDA'S GOVERNMENT IS REJECTED . . .
32. AMERICAN IMPERIALISTS PRESS MEXICO TO SIGN MILITARY PACT WITH U.S. . . .
33. CIO BOARD OF DIRECTORS IN NEW YORK STATE CRITICIZE U.S. POLICY . . .
34. EDITORIAL OF PEKING DAILY NEWS . . .
 "The American imperialists should be held responsible for the
 compulsory internment of NK PWS."

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NORTH KOREAN PRESS SUMMARY

Newspaper : Minchu Choson (Democratic Korea)
Date : Monday, 27 July 1953. Extra
Publisher : NK Cabinet and Standing Committee of Supreme People's Assembly
Place : Pyongyang
Frequency : daily
Editor : CHONG Kuk-rok

Page 1 (one side of one sheet only)

(PHOTOGRAPH OF MARSHAL KIM IL-SUNG)

1. ARMISTICE ORDER

All NK People's Army and all Chinese Volunteer Army!
The NK People's Army and Chinese Volunteer Army have concluded an armistice agreement in Korea with the United Nations Forces. It will be the first step in settling the Korean problem by peaceful methods, and at the same time will be advantageous for the peace of the Far East and the world. We are going to give orders to the NK People's Army and the Chinese Volunteer Army for achieving an armistice agreement completely and the peaceful settlement for the Korean problems as follows:

(a) The NK People's Army and Chinese Volunteer Army must retreat two Kilometers from the military boundary-line, which the both side made public already, within 72 hours from 2200 on 27 July, 1953. No one is authorized to enter into the disarmament zone.

(b) The NK People's Army and the Chinese Volunteer Army should defend the positions stubbornly with high alertness so that they can prevent any enemy offensive or destructive action.

(c) The NK People's Army and Chinese Volunteer Army must welcome members of the Military Armistice Committee, the Joint Supervision Committee, the Joint Red Cross, and the Neutral Nations Committee who expect to enter our zone for executing the armistice agreement. We must protect them safely and must give them positive aid.

by Marshal KIM Il-sung

Supreme commander, NK People's Army

Marshal of the People's Republic of Korea

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by General PENG Te-huai
Commander of the Chinese Volunteer Army
27 July 1953

(PHOTOGRAPH OF GENERAL PENG TE HUAI)

2. THE KOREAN TRUCE TALKS . . .

North Korean and Chinese delegations of the cease-fire in Korea made an announcement as follows:

An armistice agreement in Korea was agreed between both sides. Both sides have decided to sign an armistice agreement at 10 a.m. on 27 July.

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NORTH KOREAN PRESS SUMMARY

Newspaper : Nodong Sinmun (Labor Press)

Date : Monday, 20 July 1953. Vol.201 No.2330

Publisher : The NK Labor Party Central Committee

Place : Pyongyang

Frequency : daily

Editor : YI Mun-il

Page 1

1. CRITICISM AND SELF-CRITICISM OF LABOR REGULATIONS IN FACTORIES . . .
Criticism and self-criticism of labor regulations in factories of North Korea should produce great results in production.
2. KOREAN TRUCE TALKS . . .
3. COMMUNIQUE FROM SUPREME HEADQUARTERS, NK PEOPLE'S ARMY . . .
4. SESSION OF SOVIET COMMUNIST PARTY'S CENTRAL COMMITTEE . . .
According to a Tass dispatch from Moscow, a meeting was held of the Soviet Communist Party's Central Committee, it supported decisions of the Standing Committee of the Supreme Soviet in the disclosure of Beria's reactionary crimes.

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5. LEADERS INDIFFERENT TO LABORS' FACULTIES . . .
Despite inspection and reform of their works in accordance with Premier KIM Il-sung's instruction related at the 5th meeting of the NK Labor Party Central Committee, leaders of an (unnamed) factory under the leadership of CHONG Chai-dal are irresponsible in their production.

By YUN Kyong-tal

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6. PROGRAM FOR RAISING THE LEVEL OF FARMERS' LABOR EFFICIENCY . . .

I could raise the level of farmers' labor efficiency very much in my meadow and farm by applying the accurate, strict "contract system" for farmers.

by CHU Pong-sung
Owner of an (unnamed) meadow

7. LEADERS OF PARTY HISTORY STUDY GROUPS EXCHANGE EXPERIENCES . . .

The Party committee in the west district of Pyongyang held a meeting to exchange experiences of leaders of Party History Study Groups.

by LIM Kyong-kun

8. SOME EXPERIENCES GAINED IN TEACHING . . .

Following are the experiences discussed in the Party organization of a plant managed by Comrade CHO Tong-sep, an organizing member of the Central Party:

(a) Group leaders should grasp the real status of their factories and workshops and aim to find the main purpose of the factories.

(b) Enthusiastic Party members must be organized and mobilized, thru Party organizations within the factory for active discussions.

(c) A majority of Party members must become involved in the fight for strengthening Party organizations.

(d) Chiefs of Party cell committees must be consulted by holding meetings often.

(e) Thanks to a thorough teaching, with kindness and repetition, of Marshall KIM's report, "Organizational and ideological strengthening of the Labor Party is the foundation for our victory." illiterate workers were interested in it.

by YUN Pong-kyong

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9. MERITS OF SHARPSHOOTERS OF THE NK PEOPLE'S ARMY . . .

by PARK Ung-ho

(PHOTOGRAPH OF OIL PAINTING "BLOODY PARTY IDENTIFICATION CARD," BY CHAI SUN CHON)

10. EX PW EXPRESSES PLEASURE OF LIFE . . .

by CHO Chun-kyu

11. REFORM AND STRENGTH OF THE SELLING SYSTEM . . .

With the reform and strengthening of the selling system, the Consumer's Cooperative Society Store under the leadership of KIM Chong-suk exceeded its selling goal by 125.7%.

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12. EFFORTS OF THE SOVIET PEOPLE FOR THE EXCHANGE OF INTERNATIONAL CULTURE . . .
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RELIGION IN NORTH KOREA

The following report discusses in great detail the religious policies on the North Korean Communists. It is divided into the following parts:

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Background

Buddhism was introduced into ancient Korea from China and it flourished in Silla and Koryo periods. The magnificent temples on famous mountains and in many places of scenic beauty bear witness to the past glories of Buddhist culture which wielded much influence on Korean government.

Confucianism came to Korea from China in ancient times, but its influence was overshadowed by Buddhism until the founder of Yi Dynasty (1392 - 1910) suppressed the latter and stamped out its evil influence on the defunct court of the "Koryo" kings, and patronized the former as the State Religion. Confucianism then became a vehicle for the worship of China and Chinese institutions. It played the role of an alma mater for the Korean nobility (yangban) who were trained in Confucian schools in Chinese classics and Chinese literature in order to pass civil service examinations. The highest seat of Confucian learning was the "Song Kyun Kwan" in the old Korean regime. Its old buildings are located in Seoul among the awe-inspiring "ginkgo-biloba" trees, behind the zoo, east of the Changduk Palace.

Chondokyo is a pure indigenous religion, and its followers are mostly peasants and illiterate people, although some of the intelligentsia adhered to it in the last stages of the Japanese regime for political and cultural purposes rather than a religious belief. The largest Chondokyo church in Korea is in Kyong-woon-dong, Seoul, between the North Palace (National Capitol) and the East Palace (Changduk Palace).

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INTRODUCTION

The attitude of the North Korean Communist rulers toward religion is the same as that of the leaders in many other Communist states. To them, "religion is the opiate of the people" and it is incompatible with communism. Their view of religion is plainly shown in the teachings of Stalin -- "We cannot be neutral on religion."

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Since our Party stands on science, we must carry on anti-religious propaganda toward all religions . . . The Reds' ultimate object is to force the people to believe in a new religion, -- Soviet Communism. Despite this clear platform which leaves no room for doubt, their practical religious policy, in outward appearance, brings confusion to observers who find it difficult to grasp the true intentions of the Communists. Their practical policy seems to take a defensive position rather than a neutral stand on religion. In North Korea, the Communists publicize the development of religions and freedom of religious belief.

This double attitude of the Communists toward religion is their tacit recognition that religion, which they described as opium, is so deeply rooted in human nature that material forces cannot change or conquer it. Taking international and domestic circumstances into consideration, they employ a careful policy to bewitch the people who have already fallen into confusion. But by no means does it show their abandonment of their fundamental principles. Rather it is only a strategem.

In Article 3, of KIM Il-sung's so-called platform of Twenty Points, published on 23 March 1946, KIM stated clearly that all people shall be guaranteed freedom of speech, press, meeting and of belief. When they published this platform, the NK Communist leaders ordered the formation of headquarters for the various religions in North Korea for centralization of power in this field. Thus, among Christians the "NK Christian League" was formed on 28 November 1946. Among Chondokyo believers the "NK Chondokyo Executive Office" was formed in February 1946.

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Among Buddhists, the "NK Buddhist League" was formed on 26 December 1945. And among Confucianists, who were under the influence of Communists in South Korea, the "National Confucianist League" was formed on 24 March 1947. The Chondokyo believers also organized their own political party under the name Chong Wu Tang (Young Friends Party). (7230/0645/8096).

In outward appearance, the existence of all these religious organizations demonstrates the actual guarantee of freedom of belief and the possibilities of their development in North Korea.

Next, in Article 14 of the NK Constitution, adopted on 8 September 1948, it was plainly stated that all citizens were to enjoy freedom of belief and of religious services, in an effort to include propaganda on religious liberty in the NK Constitution. In this manner, people were permitted to worship in churches, believers were free to form organizations, while certain religions even had political parties of their own, as at present. By this measure the NK regime put on a mask as the defender of religions. Nevertheless, the true policy of the Reds on religion is quite different from the pretty signboard shown to the outside world. They are aiming at the formation of objective conditions to suffocate the religions of the people. Yet they never employ any direct methods or make frontal attacks on religions.

Land-reform in 1946 confiscated lands belonging to churches, thereby dealing a big blow to church finances and greatly impairing the existence and development of religious bodies. In Article 3 of the Land Reform Ordinance, Paragraph D, all lands over 5 'Chongbo' in area, belonging to Catholic churches, Buddhist temples, and other religious bodies, were confiscated.

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As a result of the land reform, the total area of lands confiscated from Catholic churches, Buddhist temples and other religious bodies amounted to 14,401 'chongbo'. (Statistics from the Korean Central Year-book, 1950.) Economic control by the state has practically eliminated the economic activities of NK religious bodies. The pauperism and consequent decrease in contributions of church members has further aggravated the poverty of church finances, for in a Communist state the financial difficulties of religious bodies are a major hindrance to their development.

A second element working, against religion in North Korea is the universal persecution, and threat of arrest and punishment by the Communist secret police. The persecutions and arrests of individual believers discourage new believers and cause old believers to lose their religious conviction.

Thirdly, the flood of Communist propaganda literature suffocates the growth of religious thought because, although the propaganda does not directly attack a particular religion, non-religious books and propaganda do much harm to the development of religious thought. It is now almost impossible to publish any new religious books or literatures in North Korea. Generally speaking, the Communist leaders, in their attempts to suffocate a certain religion, do not make theoretical rebuttals one by one. On the contrary, they are confident they can accomplish their task by spreading Communist thought which is indifferent to all religions.

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Lastly, the Communists control all organizations and political parties of religious character in North Korea. All religious organizations are utilized by the Communists as a means of systematically educating the believers in Communist thought until they themselves can exterminate religions. Thus all of the high staff members in religious organizations are regarded as Red agents, sent from the Labor Party, who think it their mission to develop the religious bodies along the lines of Communism. And as is noted later in this report, the platforms of these religious organizations are essentially the same as the platforms of regular communist organizations.

All religious organizations and political parties belong to the Fatherland Democratic Unification Front which is under the control of the Labor Party, and they must blindly follow its directives. The constant twisting and correction of dogma, and the encouragement of confusion and mistrust among believers become the arch enemy of religions in North Korea.

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Part I -- CHRISTIANITY

When Japan was defeated in 1945 and the Japanese rulers who had so cruelly oppressed Christianity were thrown out, the Christians in North Korea believed it to be a victory of democracy over fascism and militarism, a victory of freedom, humanism and Christianity over

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despotism and Shintoism, and the liberation of the Korean people from slavery. In particular, they believed that Christianity, which was closely associated with the victorious Americans, would enjoy long prosperity. All the Asiatic peoples, awaited the arrival of the Americans as much as the Lord and Savior. All things American became the object of admiration and it was hoped that the Koreans would adopt the American way of life in the future establishment of an independent nation. This "American worship" was strongest among Christians.

After the entry of the Communists into North Korea, the first question was how to deal with this universal American worship among Christians. It was a matter of great concern to the foreign Communists, who had no roots in North Korea at the time of their entry. Shortly after the arrival of these Communists, there arose anti-Red movements here and there with Christians as the central force. When young middle-school students participated in demonstrations with anti-Red slogans, the Communists were filled with great apprehension. Thereupon, KIM Il-sung decided to frustrate the anti-Red influence of Christians by winning over representative pastors of high reputation in North Korea. The pastors chosen under this scheme were KANG Nyang-uk (1660/5328/3558) of the Presbyterian Church and HONG Ki-chu (3163/4614/3985) of the Methodist Church.

At first, some Christian ministers of popular trust refused to collaborate with the Communists. The foreign Red masters named KANG Nyang-uk, the childhood teacher of KIM Il-sung at a private school in his native village near Pyongyang. Then they employed HONG Ki-chu who, for unknown

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motives, had collaborated with the Communists and favored "trusteeship" from the beginning. KANG Nyang-uk was appointed to two high posts: secretary-general of the NK Provisional People's Committee under the Soviet Military Government, and chairman of the Christian League. HONG Ki-chu was made vice-chairman, next to KIM Il-sung, of the same People's Committee. (These two men now hold lesser positions. KANG is secretary-general of the Standing Committee of the Supreme People's Assembly and HONG is vice-chairman of the Supreme People's Assembly.)

The appointment of these two pastors to these distinguished positions brought puzzlement and confusion to the minds of many Christians. At first, many Christians, instead of viewing these two pastors as having been bought off by the Communists, believed that they would use their influence to get the Communists to abandon their traditional anti-religious policy and become defenders of Christianity. The Christians looked on the Red regime with wishful eyes. Some special favors granted to the NK Christians through KANG Nyang-uk strengthened their hopes. However, as the Communists boldly enforced their measures following the solidification of their Party with the support of Soviet troops, the Christians became completely alienated from the Red regime.

What were the motives of these two men who collaborated with the Reds while remaining Christian pastors? Are they traitors who were bought off by high posts or are they martyrs who tried to check the evil-doings of the Reds by sacrificing themselves? It is impossible to read their minds, but judging from the impotence of their influence in halting the

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premeditated Red measures, these two men belong more in the former category. Their Christian consciences are plainly seen as a comforting sophistry in their words to visiting comrade pastors: "The ideals of Communism and the ideals of Christianity are the same."

Red-collaborator KANG Nyang-uk was visited by terrorists in 1946. He and his wife narrowly escaped and three or four of his sons and daughters were murdered. Some say that this terror-act was committed by rightist youths who hated KANG for his liaison with the Reds. Others say that it was KIM Il-sung who ordered this coup in order to test KANG's loyalty. Regardless of who attacked him, after this terror-affair KANG became a closer partner of the Communists and his wife became a more fanatic Christian although she was under a taboo by other Christians in the church.

After completing the first stage of communization of North Korea and following the solidification of their Party, the Red masters gradually began to take inside offensives against religion. This inside offensive against Christianity is described below.

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A. Attacks on Christian Property

In their efforts to destroy religion, Communists widely employ the method of creating financial difficulties for the churches. As mentioned above, land reform robbed churches of their vast land holdings. Restraint on economic activities of religious bodies and the pauperization of believers dealt a mortal blow to church finances. The NK Communists then attempted to

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destroy the remaining power of the churches by perpetrating attacks on the remaining property of the churches. They set their sights on church buildings, which are the most important church property.

There are two kinds of Red methods in robbing the churches of their buildings. One is compulsory confiscation, and the other is a gradual occupation by non-compulsory means with the consent of the church by exchange of good church buildings for poor buildings elsewhere. As an example of robbery of church property by confiscation, we can cite the confiscation of buildings of the Benedictine Mission in Tokwon near Wonsan. This mission was the only Roman Catholic organization which maintained a monastery and convent in North Korea. It owned large areas of land with self-supplying facilities. However, the mission was the center of Catholic influence in North Korea, which the Reds so much hated, and they had no intention of leaving it alone.

At first, they prosecuted the monastery personnel on the charge of moonshining and tax evasion in the operation of the wine-brewery in its possession. Not long after this prosecution, the NK Red police seized as evidence some anti-Communist literature which they claimed had been printed in the monastery. Then they confiscated all its buildings and arrested a large number of sisters (including many Germans) in the convent on the charge of anti-state conspiracy, and exiled many other people alleged to have been involved in the case. Then they invited the newly-established Wonsan Agricultural University to occupy the confiscated buildings.

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Along with this affair, Catholics in North Korea suffered great personal persecution, and the magnificent Catholic cathedral, in the heart of Pyongyang, still unfinished after construction was started prior to the liberation of 15 August 1945, also fell into Red hands and was used as the "Children's Palace" of the "KIM Il-sung Youth Group."

The anti-Red literature allegedly printed at the Benedictive monastery, which the Communists used in the pretext for the persecution of NK Catholics, was a complete fabrication of the Communists, who produced the printed matter under a premeditated plan. The story is this:

The Communists bought off a Catholic youth who was not much devoted to his religion. They infiltrated him into the monastery by getting him a job in it and made him print the anti-Red propaganda literature. Then the Red police exposed and seized this literature as evidence and prosecuted the monastery people for anti-state activities.

Another Red method for robbery of Christian property is the exchange of buildings. For example, there is the affair of the Songhwa Seminary in Pyongyang. The seminary possessed a school building and a dormitory. The NK Communists seized the dormitory first, and a certain NK national organization proposed to exchange the dormitory for a certain building. Of course, this building offered in exchange was inferior to the dormitory. To requisition the dormitory by demanding its unconditional surrender without offering a substitute building would have violated the NK Constitution which solemnly guaranteed freedom of religious beliefs.

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But they argued that a simple exchange of buildings is not necessarily an interference with Christian activities.

The Rev. PAE, principal of the theological seminary in question, reluctantly consented to the exchange. But shortly afterwards, a new proposal was brought to the Rev. PAE from another national organization for the exchange of the new exchanged dormitory for a still worse building. The Rev. PAE saw that there was no way out, so he was obliged to consent again to the second exchange. Then the new dormitory was exchanged for a third time. The last exchanged building was so bad that it was impossible to use it for a dormitory. But the worst was yet to come, for now the Communists demanded the exchange of the school building itself. The Rev. PAE took a firm stand and flatly refused this demand. He believed that his friend KANG Nyang -uk would stand by him. But he was mistaken, for, seeing the strong attitude of the Rev. PAE, the Communists kept silent for a while and then secretly arrested him. On his way home from Christmas celebrations in 1949, the Rev. PAE disappeared in a mysterious manner. When his friends guessed at his arrest and came to KANG for negotiation, KANG made a flat refusal by saying that it was beyond his province.

School authorities who witnessed the arrest of the Rev. PAE for opposing the unreasonable request of the Communists realized the ultimate intentions of the Communists and surrendered the school building at last. As a result, the seminary was closed and the building was

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immediately used as a Russian language school for students going to the Soviet Union. The Rev. PAE has never been seen again by his family.

These are only a few examples. By hearing such stories one can imagine how the NK Communists trespass on Christian property in an effort to destroy Christianity.

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B. Persecution of Christians

In North Korea, the Christians are branded as reactionaries and are in constant danger of being watched for sudden arrests by the Red secret police. For example, all Christian homes in Pyongyang are in the grip of the Pyongyang secret police who keep a list of Christians on the police book.

From the moment Soviet troops arrived in North Korea, the NK Communist rulers began to investigate the North Korean pastors. The pastors who underwent investigation in those days were courteously examined by the Russian army officers to whom they were obliged to tell their life history and backgrounds. It was the impression of the pastors who were thus investigated that the Soviet military authorities intended to make a general survey of Christian clergymen to compile statistics.

But as time went on, the pastors began to be persecuted individually. For instance, the NK secret police selected the most popular Christian ministers and pulled out weak points in their sermons and threatened

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to castigate them as reactionary elements. At the same time they ordered them to appear regularly (about once a week) before the officials in the Politburo where they were forced to produce information. In order to strike terror deep into the hearts of all pastors, sometimes several of them were arrested and thrown into prison. Sometimes the Red secret police, under the disguise of burglars and robbers, broke into the houses of pastors and stole documents in order to find their vulnerable points. Some of these affairs occurred in Pyongyang.

Thus threatened by the Red police and the Politburo, some pastors surrendered to the Communists while others fled to the South to find freedom. As a result, the few remaining Christian ministers are inferior in quality and their sermons and activities are being watched and threatened constantly by the secret police so that their morale is deteriorating. The sermons of these pastors are low-toned speeches which have no spirit or energy, in order to please the Red spies. Some pastors, in the hope of continuing their sermons in the future, speak some awkward things which they do not mean. In this manner, the NK Communist leaders do not take the trouble of demanding a wholesale correction of Christian dogma, and the omnipresent NK secret police agents accomplish it perfectly by means of threats.

The NK secret police root out all anti-Red elements from Christian dogma and manipulate the pastors easily. The faith of the NK Christian laymen, however, has not weakened. A certain man who had had long experience in the clergy in North Korea said that even though the Red secret police control the pastors and oppress the church, the NK Communist regime is only

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temporary and sooner or later the Red regime will die out for good. Under this strong conviction, instead of clashing head-on with the Communist regime and causing great misfortune to individual Christians and the church, North Korean Christians are better off showing a submissive gesture to the Reds and thus preserving the Christian influence. The more the NK Communists deal harshly with the Christians the more vividly the Christians remember the judgment of God and expect the downfall of the NK Communists. To some Christians it seems that the Communist aggression against the churches should arouse a passion of martyrdom and thus impel religious fanatics into open conflict with the Communists. But these are only rare cases. Generally speaking, Christian laymen believe that they can lead a life of faith with a comparatively free conscience for they think that so long as they do not touch politics and lead a pure and peaceful life of faith, they will not be troubled by the direct oppression of the Communist leaders. But in the eyes of the Communists anyone who leads a supra-party life is a reactionary. The mass-slaughter of countless Christians after the return of the Communist army in 1950-51 proved this mistake of the simple Christians.

The NK Communist leaders do not prohibit the Christians from attending church, because such an order is against their guarantee of religious beliefs. But the Communists are making aggressive efforts behind the scenes to reduce the numbers of Christian believers. When an applicant writes 'Christian' in the column of religion on his life history, it is impossible for him to get a job. Although he is a Christian, he must pretend to quit his faith

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and renounce church membership and write 'no religion' on his life history before he submits it to a labor office in order to find employment. A Christian youth who finishes high school is not allowed to enter a university. Even after his entrance into the highest seat of learning by hiding his Christian birth, he is sure to be expelled immediately on being detected. For the education of sons and daughters, parents must stop going to church. Under the Communist regime which holds in its palm the power of life or death and 'give or take' over the people in the economic field, such discrimination against the Christians is tantamount to a direct prohibition of the Christian faith. The fear-complex and partial treatment of the secret police figuratively drives back the church goers on Sundays at the point of the Red bayonets.

Even the children in Christian homes are prevented from going to Christmas celebrations by the threats of the Reds. Of course, they do not forbid the children to go to night celebrations, but on Christmas eve the Reds call a meeting of 'Youths'. So the children are compelled to attend the 'Youths' meeting and are absent from the Christmas celebration.

These persecutions and discriminations against Christians are outrageous violations of Article 14 of the NK Constitution which provides for freedom of beliefs. "All citizens of the Korean Democratic People's Republic possess equal rights in their national, political, economic, social and cultural lives regardless of their sex, race, religion, arts and crafts, amount of wealth, or degree of knowledge.

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C. NK Christian League

Briefly, this league is an organ to control North Korean Christians in the fashion of Communism through the puppet services of KANG Nyang-uk, and other Christian leaders who have sold themselves to the Reds, together with Communist fellow-travellers. The league was founded on 28 November 1946 and its platform, like that of other religious bodies, emphasizes collaboration with the Communist regime above all things. As a peculiar thing for Christianity, it mentions only one line in Article 4 as a matter of formality in order to save the face of the Christians. The platform is as follows:

(1) To arouse the patriotism of the people and to collaborate in the establishment of the state for the complete independence of Korea on the basis of the principle of Christian philanthropy.

(2) To struggle against sins inimical to the establishment of a democratic Korea and fight for the establishment of morality.

(3) To offer exhaustive efforts for the guarantee of freedom of speech, the press, meetings, association, and religious beliefs.

(4) To march forward for the development of Christianity.

The Christian League is attached to the Fatherland Democratic Unification Front down through its branch-organs in each province. It thus holds all Christians throughout North Korea under its wings.

What sort of an attitude did the Christian leaders in North Korea take toward the Christian League? At first, the faithful believers, instead of boycotting this league, joined it in an effort to minimize the direct

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influence of the Communists on the league. One pastor who was one of the local staff members of the league reported that as far as the local organizations of the league was concerned such united efforts of the pastors succeeded in effectively checking the infiltration of Communist elements into the local organs of the league. Apparently the NK Communist leaders soon thought it not worth while to infiltrate Red elements into the local organs of the league in order to control them and blacken the reputation of the league among the Christian believers in general.

However, the NK Communist leaders were nonetheless busy disguising the league as a defender of the real interests of the Christians. They stationed their faithful servants only in the league headquarters and did not send meddlers into the local organs, which fact reflects the success of the pastors. Moreover, the NK Communist leaders tried to enhance the prestige of the league among Christians by having the league solve minor problems regarding Christianity. For instance, when a certain local administrative organ illegally used church buildings, an appeal was made to the league headquarters through the provincial branch of the league. KANG Nyang-uk then produced a favorable solution to the problem on the spot by using his influence, since it was only a small problem from the political point of view. So the news was widely spread among NK Christians that KANG could solve problems on the spot through his long-distance telephone.

By employing KANG Nyang-uk in the solution of various church problems with authority under the Red regime, the Communists are endeavoring to enhance the prestige of the Christian league among Christians and to make

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them overlook the oppression of Christians. But it seems that, in making solutions of these problems, KANG's power is limited to minor things. For this reason, KANG refused to use his good offices for release of the Rev. PAE, who was arrested for his opposition to the surrender of the school building of the Songhwa Theological Seminary, as previously mentioned. It may be argued that the arrest of PAE was not a religious, but a political problem, and when interpreted this way it would seem to be beyond the power of KANG Nyang-uk.

The Christian League thus offers its good services to the Communists, besides being directly mobilized often in Communist propaganda activity. The Christian League joins in the propaganda work of the Fatherland Democratic Unification Front. Its specific task is propaganda and agitation speeches before the NK masses and radio broadcasts to North and South Korea. In making these speeches and broadcasts, the NK pastors must submit their manuscripts to the propaganda and agitation agents of the Labor Party for a thorough censorship and correction beforehand. They must harangue for unconditioned support of the North Korean regime, pour out countless invectives against things South Korean, and call upon Christians to support the North Korean regime as the defender of "freedom of beliefs."

A certain Christian minister who had been forced often to make radio broadcasts to South Korea reported that his manuscripts are censored and the actual broadcast is monitored to make sure he follows the script. This Christian minister confesses that the greatest comfort he gets in making the

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involuntary broadcast is his conviction of the downfall of Communist tyranny and his desire for the understanding of his audience, in the hope that they will know his broadcast is not from the heart. Such self-comforting is nothing but a pathetic expectation of finding a way-out for the Christian trapped in the self-contradiction between his conscience and the Communist reign of terror.

To be sure, such repeated speeches and broadcasts by distinguished Christian leaders are tremendously advantageous to the Communists, domestically and internationally. They bring chaos to Christians as well as to the population in general and invite possibilities of splits among Christians by fermenting mutual distrust. In practice, when they make speeches in favor of Communism these Christian ministers are apt to become gradually estranged from the Christians in general. Such persons will at last sell themselves to Communism altogether.

The pastor mentioned above who was a staff member of the Christian League, reminded of his efforts to keep his stand as a Christian, spoke most significantly -- "No matter how the Christians stand up with a united front, they are no match for the Communists who possess political power, violent force, and statistical reports."

The foregoing descriptions show the general conditions of Christianity in pre-war days. The war, however, brought a violent change in Communist dealings with NK Christians. In pre-war days, the NK Communist leaders employed a careful inside oppression policy toward the Christians; with the outbreak of war, this policy became a bold, frontal attack. The NK Communists, who expected anti-Red Christian activities, adopted a frank, oppressive policy toward NK

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Christians as they were making war preparations, a policy quite opposite from that of the Soviet Union which had moderated its anti-religious policies in wartime.

About one month before the NK Communists started the war, they began enforcing a new policy affecting Christianity with regard to war activities. As a result, almost all Christian ministers who were not positively collaborating with the Communist regime were arrested as a precaution. A pastor who fled to South Korea by making a narrow escape from massacre in Wonsan only a few days prior to the outbreak of the war, said he had heard about the mass-arrests of Christian ministers in Pyongyang and elsewhere before he was arrested. Not only Christian ministers but a large number of laymen who were on the black-list of the secret police were jailed. Under the pretext of wartime emergency, church buildings were requisitioned and Christians had to gather in other places to worship on Sundays. But even this was only possible at the beginning of the war. As the bombings became more and more severe, such gathering of many people became dangerous and Sunday worship became more difficult. In the meantime, the "precautionary" arrests of pastors and laymen increased day by day.

As the NK People's Army was pulling back and the NK Communist regime was fleeing to the Yalu River, a great massacre of leading persons who neglected positive collaboration with the Communist regime began. The first objects of this massacre were Christians. The NK Red police, who were preparing the massacre under secret directives from their superior headquarters, began anew to arrest more pastors and laymen. From their name-

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list of minute investigations, the Red police raided the homes of selected victims, resulting in the wholesale arrest and imprisonment of all persons who were at home and had not known of the Red's intentions. A large number of family heads in Christian homes were arrested simply because they were Christians. Fortunately, many Christians, for fear of bombings, fled to the country and small villages to take refuge and escaped the arrest and massacre at the hand of the Red police who were ignorant of their whereabouts.

A certain Christian minister who fled to South Korea reported that, like himself, all pastors except a few must have been on the slaughter list and massacred mercilessly at the time of the retreat of the Communist army. Almost all pastors and quite a number of Christian laymen who escaped arrest and massacre came to South Korea when the UN army pulled back from the North. Therefore, by the time the Communist army re-occupied North Korea, it is believed that no pastors were found in North Korea and only a small number of Christian laymen remained in that territory. A certain pastor, who could not flee from North Korea but escaped from arrest and massacre, changed his name and is now engaged in trade.

Apart from the mortal blows received by the pastors and Christian laymen in general, it is beyond doubt that Christianity received mortal blows to its buildings and property. Bombings destroyed vast numbers of them and the Communists requisitioned the remaining buildings and property. As a result, the war has dealt an annihilating blow to NK Christianity.

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According to news received by Christians in South Korea during the war, in some places Christian ministers, hiding under changed names, conducted worship services in caves and underground shelters. But these are only exceptional cases.

In a ruined country where there are no Christians, no ministers, no churches and no hymns are heard on Sunday mornings, the only thing remaining is the skeletonized Christian League. Some of its pastors who sold themselves to the Reds are now busily engaged in propagandizing "freedom of beliefs" in North Korea.

(The ratio of Catholics and Protestants in South and North Korea cannot be estimated in concrete figures, but generally speaking, Protestants were more numerous in North Korea and Catholics had numerical superiority in South Korea. This is due to the fact that Protestantism entered North Korea first while Catholicism began its evangelism much earlier in South Korea. According to the Korean Central Yearbook, published in North Korea in 1949, there were 2,000 Christian churches with about 200,000 believers in Protestantism in North Korea. The real number of believers is undoubtedly more than this. The most influential denomination in North Korea, the Presbyterian church, had 410 ministers and 498 evangelists. In North Korea, there are Roman Catholics, Anglican Catholics, Presbyterians, Methodists, Holiness, Seventh Day Adventists, and Salvation Army. The last one is insignificant in church influence.)

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Part II -- CHONDOKYO

In North Korea, the religion second to Christianity in possessing the most important congregational power and wielding the greatest influence on the masses, is Chondokyo. Chondokyo has dealt with the NK Communist regime in somewhat different way from Christianity. Although Chondokyo wielded great religious influence in North Korea, its believers showed no resistance as the Christians did. On the contrary, they marched off into political activities and organized a political party of their own called Chongwutang (7230/0645/8096) or the Young Friends' Party. Nor were they branded as reactionaries as in the case of Christians.

The NK Communist leaders thought that they could push this religion in the direction of Communism, exchange its dogma for Communist precepts, and exterminate Chondokyo as a religion in the long run. The organizations of Chondokyo, the Executive Office of NK Chondokyo and the Young Friends' Party, plainly show Communistic interpretations of 'Chondokyo' dogma in their platforms. In order to understand this unusual position of Chondokyo in North Korea, it is important to know the historical background and character of Chondokyo.

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A. History

(1508/3444/1946)

The founder of Chondokyo was CHOE Che-woo, who propagated his new doctrine about 1860. The feudal government of the last period of the Yi Dynasty in Korea was in a most corrupt condition. The privileged class of aristocrats called 'Yangban' squeezed the peasants and common people and

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reduced them to utter misery. The government became more corrupt day after day, and the shameless officials openly sold government positions and court titles. In all respects, there was no hope of betterment in these evil practices. What was worse, in those days there flourished in Korea the Western religion called So-hak (6007/1331) or Catholicism, which they regarded as a paganism that desecrated the time-honored manners and customs of Korea. This added more worry to the native patriots, of whom CHOE Che-woo was number one, and they were moved to a violent passion for reform. CHOE Che-woo worked out a plan to check this Western religion, which he regarded as inimical to the morality of his eastern kingdom, and to save the people by uniting public opinion.

CHOE Che-woo's ideology was this: "Confucianism is lost in too much moral principles and formality; Buddhism is too super-world and lost in seclusion; Taoism is too unrealistic and is unable to bring salvation. Therefore, a perfect combination of these three religions leaving out shortcomings and adopting only their good points, would create a new religion that could bring salvation to his countrymen." In the "Tongkyong Taecheon," which is the sacred book of Chondokyo, one finds the following passage --

"Our religion is a perfect coalition of the three ancient religions - Confucianism, Buddhism and Taoism. As a result, we take from Confucianism the moral principles that teach that with humanity and justice one can become good and able to save the nation and the world from evil. We take from Buddhism mercy and equality, self-sacrifice for the salvation of others. And we take from Taoism the liberation from worldly glories and purification of the mind to ascend into heaven. Tracing back to the sources, these three religions arrive at a common road that leads to heaven . . ."

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Thus he combined the three religions into a perfect union, and, in opposition to Western Catholicism, he called his new religion Tong-hak (2639/1331) or Eastern religion, which is the nickname of Chondokyo. Chondokyo means the "religion of the heavenly road." But CHOE Che-woo also adopted some elements from the Western religions -- the idea of God as the great Lord of the Universe, and the idea of the Creation. Nevertheless, the ultimate object of this religion lies in the establishment of a "paradise on earth" rather than in some future life. For this reason, the believers of Chondokyo offer ablution-water to God every night and pray for the assistance of the nation and peace of the people.

This plain and simple ideology of the "Tonghaks" found thundering echoes among the peasants and working masses, who were groaning under the oppression of mal-administration in those days. It spread far and wide in a short time, because the oppressed peasants hoped to achieve happiness through this religion in the present life rather than in the future life. The Tonghak rebellion, which was the direct cause of the Sino-Japanese War (1894-95), started from a riot of peasants belonging to the Tonghak Party who rose up against the tyranny of a local magistrate. Soon it developed into a large peasant uprising in opposition to the corrupt government and the privileged "Yangban" class, as they ran amuck under the slogan "Down with tyranny! Save people!". This fact shows how the Tonghak ideology was so widely propagated among the peasants and how it inspired the peasants.

This resistance spirit, rising in opposition to tyranny and alien ideologies such as Catholicism, aroused the interest of the Communists, who agitate people to carry on the class-struggle disguised as a defense of

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nationalism. So, while openly antagonistic to all other religions, they paid great attention to Chondokyo and its emphasis on the present life, for no one can view the ideology of national assistance and popular peace apart from politics.

Unlike Christianity and Buddhism which emphasize the "inner life," Chondokyo has strong ties with realism. At the commencement of aggression in Korea by Japan, Chondokyo was divided into two sects - Chondokyo and Shichonkyo ("the religion of Heaven worship") - as a result of differences in political views toward Japan. The dispute on politics and religion between Son Pyong Hi (1327/4426/3554) the third Father of Chondokyo, and Yi Yong-ku (2621/1369/0046), the first Father or founder of Shichonkyo, was an event seldom seen in other religions. While keeping back the pro-Japanese, Yi Yong-ku was associated with the pro-Japanese organization 'Ilchinhoe'. The pro-Russian SON Pyong-hi advocated the separation of religion from politics solely as an expedient because SON Pyong-hi himself was a political man. (Since Chondokyo upholds the platform of "national assistance and popular peace," it maintains close relations with politics.)

Under the Japanese regime in Korea, Chondokyo was unable to demonstrate effective resistance toward the Japanese rulers because of its internal split and the separate existence of the pro-Japanese Shichonkyo sect. In the Korean independence movement of March, 1919, in opposition to Japan, the Chondokyo believers played a principal role with the nationalist Christians.

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Chondokyo was the stronghold of the Korean national spirit throughout the whole period of Japanese control in Korea. It developed its religious influence by the adherence of large numbers of Koreans, suffering under the Japanese tyranny rule. In the last days of Japanese administration in Korea, Chondokyo, too, was subjected to much oppression

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B, Chondokyo Executive Office

Korea's liberation from Japan became a grand opportunity for the realization of the national assistance and popular peace program advocated by the long oppressed Chondokyo. Like various other religions Chondokyo was much stimulated by the NK Communists' promise of "freedom of belief." Under the influence and approval of the NK Communists, the NK Chondokyo believers established the Chondokyo Executive Office as their religious organization in February 1946, and established the NK Chondokyo Chongwu Tang (7230/0645/8096) as their political party.

The platform of the Chondokyo Executive Office is as follows:

(1) To create a new world of democratic equality (posteriori) by breaking with the unreasonable old world (apriori) and establishing belief of truth and its concrete practice in accordance with the truth that "Man is Heaven" and that the people are the creators of history.

(2) To establish a kingdom of heaven on earth that will promote perpetual world peace on the principle of respect for the mental and material happiness of all people, based on the working man and a completely self-governing fatherland and the independence of large and small nations alike.

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The platform of the Young Friends' Party, as amended at the second meeting in 1948, is as follows:

- (1) To establish a democratic nation of national self-government,
- (2) To set up a new morality to fit the spirit of "serving man as well as heaven."
- (3) To realize an economic system based on the universal ideology of the new life.

The platform of activities of the Young Friends' Party, as amended at the central committee meeting in 1949, is as follows:

- (1) To struggle for the achievement of unification and self-governing independence of the fatherland by observing the Constitution of the Korean Democratic People's Republic and the platform of the Central Government.
- (2) To struggle for the downfall and stamping-out of all imperialistic influences of aggression and their running dogs, the pro-Japanese elements and national traitors, who attempt to make our fatherland their colony.
- (3) To struggle for an exhaustive purge of all remnants of Japanese imperialistic thoughts and all feudalistic residues that impede the democratic development of our fatherland.
- (4) To strengthen further the democratic national unification front which forms the basic national power for the complete independence of our fatherland and make a positive effort in the practice of nation-wide democratic tasks.

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(5) To make a positive effort for the solid development of all democratic reforms that have been already won in the northern half of our fatherland and the people's economic plan of the Republic.

(6) To realize a perfect national defense by dedicating our whole energy in strengthening the People's Army which is safeguarding the national defense of our fatherland and the interests of the people, and promoting the support of the People's Army.

(7) To solidify the comrade-like friendship with the Soviet Union and other democratic nations of the world, which patronize world peace and democracy, and the independence of our nation.

(8) To make aggressive efforts for the creation of new human-beings and for the development of national culture by enhancing a new culture of "man is heaven" and adopting the scientific culture of advanced nations.

(9) To contribute an aggressive effort for compulsory elementary education and the perfection of social education.

(10) To contribute an aggressive effort for the creation of an educational system based on the elevation of character and dwelling upon technical engineering.

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C. Communist Attitude Toward Chondokyo

The dogma and advocacies of Chondokyo have been interpreted in terms of Communism and changed into Communist advocacies. In the

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that the Chondokyo influence had been gradually reduced due to the difficulties of church maintenance caused by the economic pauperization of NK inhabitants in general and the flood of Marx-Lenin propaganda. The change of the attitude of Chondokyo believers from a friendly manner, in the beginning of the NK Communist rule, to antagonistic behavior, with the advent of blunt dealings of NK Communist regime, brought a further reduction in Chondokyo influence. The resistance of the Chondokyo believers to Communist rule resulted in the wholesale secret arrest of the staff of the Young Friends' Party. Mass-arrests of the staff members (except KIM Tal-hyon (6855/6771/6881), the head of the Young Friends' Party and a recognized agent of NK Labor Party, and some of his comrades) was the signal for Red oppression of Chondokyo believers. It reduced the Young Friends' Party to the status of an organ of the Labor Party.

When the Communist army was driven back to the Yalu river, the Chondokyo believers met with no such systematic massacres as the Christians, but they suffered considerable losses in other sacrifices. When the U.N. Army was occupying North Korea, a large number of young believers of Chondokyo collaborated with the U.N. Army. When the Communists returned, many of these young men were punished.

Along with loss of life among its believers, the destruction of almost all buildings and property of Chondokyo made it impossible for them to rise up again under the Communist rule. Not only in North Korea but also in South Korea, Chondokyo is now tottering on its downfall.

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This religion, which was born under peculiar historical circumstances and lacks a deep, religious outlook, will find it difficult to survive in the present age of struggle between two opposing world systems.

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Part III -- BUDDHISM AND CONFUCIANISM

In North Korea, Christianity and Chondokyo, which held considerable influence over their believers, became a realistic menace to the NK Communist leaders in their efforts to communize North Korea. In contrast, Buddhism and Confucianism are weak in their control of believers and their dogmas are transcendental and seclusive. The NK Communist leaders became interested in these two religions, not in the matter of control of believers, but in the matter of their doctrine which is deeply rooted in the hearts of the NK inhabitants and is incompatible with Communism.

The immediate question facing the Communists in dealing with these two religions was very simple: how to plant a Communistic world outlook in the place of the world outlooks of Buddhism and Confucianism, which have been deep rooted in Korea for more than a thousand years. Compared with Confucianism and Buddhism, the history of Christianity and Chondokyo in Korea dates back only about 100 years. The ethics of Christianity and Chondokyo are practiced only by their own believers, as a rule. But the world outlook of Buddhism and Confucianism is diffused among the people whether they are followers of those religions or not.

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Even rationalism and scientific thought, which came in contact with Koreans in the early part of the 20th century, did not exert great influence on the world outlook of Confucianism and Buddhism. Of course, some older parts of these two religious outlooks are inadequate in the 20th century and they are in the process of liquidation. But Communism demands a speedy and a thorough liquidation.

In the struggle with Confucianism and Buddhism, the NK Communist leaders had no intention of aggression against their buildings and property. The Confucian buildings had already disappeared almost entirely in the last period of the Japanese regime. According to the Korea Central Yearbook, of 1950 there were 548 Buddhist temples in North Korea. As a result of the land reform of 1946, their economic foundations were overturned. Due to the pauperization of believers and their gradually decreasing donations, these temples fell into difficulties of maintenance and have closed their doors one by one. Moreover, during wartime, these temples in the mountains were requisitioned wholesale by the state.

The Communist struggle with these religions is by no means an easy matter. The NK Communists have not employed such awkward measures as direct frontal attacks on their religious dogmas. They believe that the best way to stamp out superstition is not to make individual attacks on superstitions or mention the unreasonable nature of superstitions. Rather they make an incessant propagation of Marx-Leninism under the camouflage of propagating scientific thought. As a result, these two religions - Confucianism and Buddhism -- organized their religious organizations under

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the influence of Communism with the mission of educating their followers to Communism. This object is plainly shown in their platforms described below.

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A. Platform of NK Buddhist League

1. To uphold the Constitution and government policies of the Korean Democratic People's Republic and struggle for their perfect practice and realization, and to make positive efforts for the complete arrangement of national territory and independence of our fatherland.
2. To fight bravely with aggressive power against all foreign imperialism, which is impeding the unified independence and democratic development of our fatherland -- pro-Japanese elements, national traitors and religious reactionaries -- and to struggle for the complete purge of the remnants of Japanese imperialist thought and the relics of feudalism.
3. To contribute efforts for strengthening the democratic national unification front and practice faithfully all democratic tasks as a link in this front.
4. To extend positive support to the People's Army that is safeguarding the defense of our fatherland and the interests of the people.
5. To make aggressive efforts for friendship with the peoples of the Soviet Union and other democratic states who love world peace and respect the independence of other nations.

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6. To participate positively in the rehabilitation and development of the people's economy for the wealth and power of our fatherland by enhancing the "dignity of labor" among the Buddhist adherents.

7. To contribute to the development of national culture by leading Buddhist culture toward democracy and setting up a new educational system.

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B. Platform of National Confucian League

1. This league volunteers in the struggle for the democratic independence of our fatherland by uniting and enlightening all Confucians throughout the nation.

2. This league aims at the mopping up of remnants of imperialistic Confucianism and in its place enhancing reformed Confucianism whereby it can participate in the practice of various democratic tasks.

3. This league will contribute toward the development of national culture and the establishment of world peace by advocating a true humanistic morality.

The results obtainable by the NK Communist leaders in their fight against Buddhism and Confucianism was a gradual stoppage of some points in the practice of the old-fashioned daily moral life based on out-of-date world outlooks of these religions. These phenomena, however, were not obtained by Communism but by scientific thought and rationalism, chiefly won by struggles from the early part of the 20th century. As far as the North Korean masses

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are concerned, the propaganda of Communist thought in that territory produced only trifling superficial results in non-essential parts.

At present, the NK masses solidly retain world outlooks of Buddhism and Confucianism as before. In the Soviet Union, any Communist Party member who conducts a religious ceremony or participates in a ceremony is subject to criticism and subsequent punishment. In North Korea, toleration is common for all Communist Party members and staffs in the overt offering of sacrifices to ancestors in accordance with Confucian ceremonies. In this manner, the world outlooks of Confucianism and Buddhism are deeply rooted in the hearts of the North Korean masses.

If the Communist regime and Communist propaganda continue long in North Korea, there will be no remarkable decay in the thoughts of Buddhism and Confucianism. When the Communist rule retreats from North Korea, the masses will emerge as the old mountains and rivers emerge in their original forms after the ebb of a high flood.

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